

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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POETRY.

From the Christian Gazette.

HYMN.

- 1 Hast thou, O my soul, repented;
To thy Maker e'er returned;
Hast thy stony heart relented;
Past transgressions hast thou mourned?
- 2 Hast thou seen thyself surrounded,
By thy crimes, a countless band;
Condemn'd, alarm'd, convinc'd, confounded;
Hast thou seen God's rais'd up hand.
- 3 High up rais'd in threatening vengeance;
Vengeance calling for thy blood;
Vengeance kindled by thy folly;
Vengeance holy just and good.
- 4 Hast thou soul, thy doom approved;
Felt it righteous self-procur'd;
Bow'd thy will subdu'd, submissive
To thy patient, injur'd Lord?
- 5 Him all glorious, didst thou hallow;
Self all guilty didst thou hate;
With thine own dependance pleas'd,
Pleas'd that He should fix thy state.
- 6 Or, in selfishness absorbed,
Didst thou fear thyself to yield;
Specifying for thy safety,
Terms thine own to be fulfill'd?
- 7 Or, supposing by repentance,
To appease God's flaming wrath;
Didst thou from thy slavish spirit,
Force the grief that worketh death?
- 8 Cheering now, thy heart deceiv'd,
With the hope of heavenly bliss;
Triumph didst thou feel; and joyful,
Boast thyself an heir of grace?
- 9 Surely then thou yet abidest,
In the great destroyer's chains;
Surely ruin yet awaits thee;
God condemns and wrath remains.

Condensed for the Boston Recorder from the Missionary Herald for March.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING, AT JERUSALEM.

April 26, 1823. Called on the Governor of Jerusalem with a letter of introduction from the Governor of Jaffa. He welcomed us to the city, with many compliments. Toward evening we took a walk towards Mount Zion. A part of it is covered with the tombs of Greek, and Armenian Christians. On the east and south sides, it is plowed and cultivated. Near the summit is a little walled village, containing a mosque and a few Mussulman's houses. The Jews call this village the City of Zion, and is generally believed to contain the tombs of David, and Solomon, and the other kings of Israel.

[The following day being the Sabbath. Mr. Wolff and Abraham Shliffro, a Jew, who seems to have been convinced of the truth of Christianity, called at the rooms of Messrs. Fisk and King, to unite in the appropriate exercises of the day. A number of persons came in, in the morning, to purchase the Scriptures;—but were refused because it was the Lord's day. In the afternoon the Greek priests called to welcome the missionaries to the city, bringing with them various tokens of their friendship.]

[On the 28th, towards evening, they walked out from Jerusalem, and visited the garden of Gethsemane, the valley of Jehoshaphat, the pool of Siloah, and the valley of Hinnom.]

Garden of Gethsemane.

[Mr. King's first visit to the Garden of Gethsemane is thus described.]

After waiting a little time for two men to accompany me, I went out of the city, passed over the brook Cedron, and entered the Garden of Sorrow. It lies at the foot of the Mount of Olives, and within a stone's cast of the brook Cedron. In it are eight large olive trees, whose trunks show that they are very ancient. They stand at a little distance from each other and their verdant branches afford a refreshing shade. The land on which they stand, and around them, is sandy and stony, and it appears like a forsaken place. Around it is the appearance of a little wall, composed of small stones, and broken down. On entering this Garden, I

requested the two men with me to sit down under one of the olives, which they did, and I went a little distance from them, to another olive, and read the 33 chapter of Isaiah, and also, in the four Gospels, the scenes of that sorrowful night, when the Son of Man was betrayed into the hands of sinners. During this, some dark, fierce looking Bedouins, armed with long spears and swords, advanced on horseback. After looking at me very attentively, and at the two men under the olives, at a little distance from me, they passed by. The momentary fear which this excited, brought to my mind, more impressively, the scene when Jesus was betrayed, and taken by a multitude, who "came out against him with swords and with staves."

The bed of Cedron is at the foot of mount Moriah. The hill is high and steep, and the wall of the city stands on its brink. On our left was mount Olivet still covered with olive trees. Near the bed of the brook is a small monument, called Absalom's Pillar, and believed by the Jews, to be the one referred to 2 Sam. 18. 18. It is near the west end of the valley of Jehoshaphat. The valley of Jehoshaphat was deep, with steep sides. This valley we are told, runs to the Dead Sea.

Pool of Siloah.

Near the South east corner of the city, at the foot of Zion and Moriah, is the pool of Siloah (See Neh. 3. 15.) The very fountain issues from a rock twenty or thirty feet below the surface of the ground, to which we descended by two flights of steps. Here it flows out without a single murmur, appears clear as crystal. From this place it winds its way several rods under the mountain, then makes its appearance with gentle gurgling, and forming a beautiful rill, takes its way down into the valley, towards the south east. We drank of the water both at the fountain, and from the stream, and found it soft of a sweetish taste, and pleasant. The fountain is called in Scripture the "Pool of Siloam." It was to this, that the blind man went, and washed, and came seeing.

As I came up from this pool, (Mr. King writes,) a mussulman Arab, that stood near, looked at me with all the wildness of a man possessed with the devil, and endeavored by the distortion of his countenance, and the rolling of his eyes, to express towards me the highest contempt and spite possible. Leaving this place we pursued our way amidst the roaring of wild Arabs and infuriated Turks. At this time there are multitudes of Turks here, with their women, from Damascus, and other places, come, as they say, to visit the tomb of Moses, which they suppose to be two or three hours distant from Jerusalem, towards the Dead Sea. It is dangerous for us to go much among them.

The Potter's Field.

South of this valley rises a mountain of huge ragged cliffs of rocks, between which are little spots of cultivated ground. One of the most rude and rugged spots, and which is close to the valley of Tophet, is pointed out as the field purchased with the money, for which Judas betrayed his Master, and which is called the Potter's field, or the field of blood. Here Judas is said to have been buried. There are many tombs in it hewn out of the solid rock, and it looks desolate, and is uninhabited.

From the valley of Jehoshaphat we turned west into the valley of Hinnom, or "the valley of Slaughter," called also Tophet, where the children of Israel caused their children to pass through the fire to Moloch. See Jer. 7. 31. 32.

[On the 29th they sold all their remaining copies of the Turkish Testament in the Armenian character, and many more were wanted. One man followed them half way to their lodgings, and begged them, for the love of God, to let him have one. He would not believe them, when they repeatedly assured him, that they had parted with the last copy.]

Visit to Bethlehem.—The next day they visited Bethlehem. The Journal continues:—

We went out at Jaffa Gate, crossed the valley west of Mount Zion, ascended a

steep rough hill, and then came to a tolerably level road, leading S. S. W. In an hour and a quarter, we came to the Greek convent of the prophet Elias. Thence the road to Bethlehem is a little nearer south.—In half an hour from the convent we came to Rachel's tomb.

In half an hour from this tomb, we came to the city, where was born, 1800 years ago, "a Savior who is Christ the Lord," where "the day spring from on high" first visited our world, where the Savior incarnate was first adored by man. As we entered the city, a multitude of little children, dirty and ragged, came out to meet us, and, holding up their little hands to receive alms, they began to sing, "Pilgrims go in peace," "Pilgrims go in peace." The Greek, Catholic and Armenian convents are together, a little east of the village, and enclose the supposed place of our Savior's Nativity.

[Here they were introduced by a letter from the Greek convent at Jerusalem. Having passed through the church, they were conducted to the spot, sacred as the birth-place of our Lord, and the manger, in which he is said to have been laid. A great number of lamps were burning over these venerated places, and the whole wore an appearance of splendor, widely different from that of a stable.]

The field of the Shepherds.

From this place a Greek priest accompanied us to the Shepherd's field. It is twenty minutes ride from Bethlehem, a little south of east. Bethlehem itself is on a hill, which seems like a pile of rocks, with here and there a patch of verdure.—We rode along among the rocks and cliffs, reflecting how David here once tended his flocks, and learned to sing the praises of Jehovah; and how the Prophet Samuel came to anoint him king, and how the Son of David here made his appearance in our world; when all at once, a delightful valley, covered with green fields, opened to our view. Its beauty was heightened by the barren rocky hills all around it. As we entered it and rode along, it was delightful to imagine how a multitude of the Heavenly Host, came flying down from heaven upon the tops of the mountains, and, hovering over this verdant spot, where the flocks were resting, sung, "Glory to God in the highest, and on earth peace, good will towards men."—Near one side of the plain is a field of olives, enclosed by a wall, with a subterranean Church in the centre of it. This is pointed out as the very spot where the Shepherds were, when the angel announced to them our Savior's birth. In this church the Christian Arabs now assemble for worship. Under an olive tree near by, we sat down, and read Luke 2nd: sung, "While Shepherds watch'd their flocks by night," and Hymn 3d, book 1st, and united in giving thanks to the God of heaven. After this season of devotion we gathered some flowers in the field, and returned to Bethlehem. Many Maps and Geographies place Bethlehem south east of Jerusalem. It is in fact west of south.

Conversation with a Rabbi.

May 1. The young Rabbi Isaac ben Sholma and Rabbi Joseph Marcowitz, an old man of eighty, called on us. We asked Rabbi Marcowitz, when he thought the Messiah would come. He looked very wise, changed his position, began to move his body backwards and forwards, and then said there are two things about which it is not lawful to inquire, one is, what took place before the foundation of the world; and the other is, when the Messiah will come. In support of the first point he quoted Job 38: 4—6. Here we felt no disposition to dispute him. In regard to the other point he said, "Daniel has declared that the time is sealed up; and what fool will pretend to be wiser than Daniel?" We then inquired, whether there are not Jews, who do endeavour to ascertain the time. He said he would give an answer of great understanding, and then confessed that there are such Jews, but said they are not upright but wicked. We then inquired, whether in his opinion Shiloh, in Gen. 49: 10, means the Messiah. He said Shiloh was the name of a place. Rabbi Isaac said that in

Gen 49: 10, it means the Messiah; and when it means a place is spelled differently. The old man seemed angry at this, and said to Isaac, "I have more understanding than you." We then examined more than twenty passages in the Hebrew Bible, in which the word Shiloh is the name of a place, and found the orthography in every place different from what it is in Gen 49: 10. Another Jew came in, and interrupted the conversation by informing the Rabbi of the death of a Jewish woman. During her sickness, Rabbi Marcowitz had tried to cure her by the virtue of the ineffable name. Application had also been made to a wizzard to cure her by his enchantment.

The folly and wickedness of such proceedings were pointed out to them by a reference to 1 Sam. 15: 23, Exod. 22: 18 and Deut. 18: 10, 11.—Rabbi Marcowitz confessed witchcraft to be wrong, but said "to tell men their duty, when we know they will not do it, is not necessary."

[May 2. The Missionaries visited the church of the Holy Sepulchre. It is not the same building described by Chateaubriand; that was burnt soon after he visited it; this was erected by the Greek Christians a few years since. The Journal describes it minutely; and also the ceremonies of the following day—the day preceding Easter Sunday, according to the opinion of the Oriental Christians. After having witnessed these impious scenes the missionaries say: "we felt as though Jerusalem were a place accursed of God, and given over to iniquity. The Jews hate the name of Christ, and when you mention it, some of them will almost gnash on you with their teeth. The Turks exalt the name of their False Prophet above his most glorious name, and are pre-eminently distinguished for hypocrisy, tyranny and lying. The Greeks and Armenians profane the temple of the Lord, and seem to know very little of the true nature of Christianity." To be continued.

From the New-York Observer.

DEATH-BED OF AN IMPENITENT SINNER.

MESSRS EDITORS,

Should you deem the following narrative of a transaction which occurred under my own observation, worthy of a place in your paper, you may perhaps subserve the cause of truth and piety by giving it an insertion. J. F.

About six or seven years ago, I was called to visit a man whose situation indicated his dissolution to be near. His habitation lay within the covert of a forest, along the declivity of a range of mountain land that separates this parish from the one adjoining. Pursuing my way through the lonely retreat, his dwelling for the first time presented itself to my view. It was a small log hut, bearing every mark of poverty and wretchedness. Around it on all sides, silence and solitude seem to hold undisturbed dominion, and no impress of the foot of friendship marked the path which conducted me to the door. I knocked, and gained admittance. The first object that presented itself to my view, was a gray-haired man, of six feet stature; erect, though pressed beneath the weight of threescore years and ten, but pale and emaciated to a skeleton. Every feature was distorted with pain. His eye, though once of distinguished lustre, was now sunk deep in its socket, and almost consumed by the fires that seemed to burn within; yet ever and anon it flashed with an expression of horror sufficient to appal the stoutest heart. Except some intervals of rest upon his couch, he was in constant motion, walking slowly to and fro across his dwelling. Every breath was a groan, and his emaciated visage apparently gathered fresh blackness at every faltering step.

His wife had long been slumbering in the grave; and no human being was near to aid or befriend him, except an intoxicated negress with two sick children, in one part of the room, and another lying dead in the corner by the side of the fire. This methought, is a house of woe! and by the time that all these objects had passed successively in review before me, greeting at once my eye and my ear with such sounds

and sighs of sorrow, my soul was full. The moment he began to speak, I found I was conversing with a man of more than ordinary understanding—with one who had read much and reflected more, and whose strength of mind was not at all impaired by his years. Upon asking, at my entrance, "How do you do?" "Oh, miserably!" he exclaimed, in a tone that would have gone to the hardest heart. "What is your disease?" "The stone, in its utmost agonies of torture." "How long has this been your situation?" "At intervals, for years; but this extremity of suffering for a few months." "Why continue on your bed?" "My misery is then so great, I cannot bear it, except at short intervals. Oh, such a sufferer never lived before! The pain of my body seems entirely insupportable, and yet the anguish of my soul is greater still. I am forsaken by God and man, by all on earth and all in heaven. Yes! in this hour of my calamity, when just leaving time for eternity, I have not a friend on earth that cares for me, or that will come near to help me. My own kindred stand afar off. Even my own children have forsaken me: they have left me to die alone. I have none near me but this poor black, and she has two children sick by her side, and another dead before her, and there is no one near to bury the dead, or to nurse the living." "Well, do you not then see your need in this day of your trouble, of the consolations of religion?" "Yes, I have need enough, it is true; but there is no religion, no hope for me."—"But you ought not to draw rash or hasty conclusions against yourself, nor set bounds to the mercy of God."—"Ah, full well I know that mercy has gone forever from my soul. I have had a day of hope, but my day is gone. God gave me understanding and knowledge above many of my fellows, but I have abused both. He gave me also in my youthful days many solemn calls and warnings, but I despised them all, and now God despises me. I have spent my life in sin, and like a fool have sold my soul for empty pleasures. My bottle, and the love of evil companions, these have been my bane!"—"But can you feel no relentings of heart, no repentance for sin, no reliance on the Lord Jesus for forgiveness?"—"No; my heart is hard as a stone. I cannot repent. I know indeed that I have been a great sinner, yet I feel no true repentance, no hatred to sin, although I should be very glad to escape the misery which my sins deserve."—"But can you not pray to God for mercy?"—"No, I have no heart to pray; nor can I, nor dare I raise my heart to God at all, for heaven is barred against my guilty petitions. Yet I am in misery excruciating, and know not what to do. I would pray for death, but I am certain that the moment I die, my soul will be miserable. My cup of bitterness is full. The pains of my body compel me to look to the grave for relief, but the thought of the misery which awaits my soul drives me back again to time. What to do, or which way to turn, I know not. I once tried to disbelieve, but that is now impossible. I would pray for annihilation, but I know that it would be in vain. I am lost forever, but I hope that others may take warning from my example."—"Shall I not pray for you?"—"You may; but it will do no good; my day of grace is gone! my soul is lost forever!"

Such was the state of the mind in which this unhappy man continued for a few days and then died, so far as man could see, the same. Careless sinner! this miserable man hoped that he might prove a warning to you, and will you turn a deaf ear to his cry. Will you refuse to listen to this voice from the grave?

NEWS FROM BURMAH.

Communications from our Missionaries in Burmah have been received, of a date as recent as the 6th of August last. Mr. Judson was then in Rangoon, and his health was perfectly restored. He says, in a letter in our hands: "I closed my translating campaign, the 12th ult. having finished the New Testament and an Epitome of the old. I am looking hard towards Ava, and am getting ready to start, as soon as Mrs. Judson arrives. There are very few inquirers at present, and but very little doing in the Missionary way, as I have been entirely confined to the translation for some time past, being anxious to finish the New Testament before my removal to Ava, where I know, from experience, that I shall have but little leisure or inclination for close study."

A letter from Dr. Price to the Corres-

ponding Secretary, dated Ava, March 4th, 1823, says:

"Since Mr. Judson left me, the king has been more familiar than ever, manifesting a desire to make my solitude as comfortable as his favour can make it. Mr. Lanciego has made so favourable a statement respecting us, that his Majesty exhibits an entire confidence, admits me near his person, and treats me with much familiarity."

"A good landscape painter and a tolerable master of drawing in general, would be able to command much favour from any monarch of this country, and especially from the present, whose counsellors are disposed to encourage every useful art in the country. They want to see good blacksmiths, good carpenters, &c. established in the midst of Burmah."

"The King asks Missionaries for help, and let Christians consider well the request of the monarch of millions of heathens. Let zealous Missionaries consider the example of the Moravians, who became voluntary slaves in the West Indies, for the sake of the souls of the poor negroes, before they hesitate to encounter the inconveniences of a despotic government, while the salvation of millions is concerned."

"The king has given an order for granting me a building lot on the bank opposite Ava. Bricks I can have for nothing. The same privileges the king promises to every American or Englishman, whether a private trader, or engaged about the royal concerns."

"I am getting along tolerably well in the language. The king seldom asks for an interpreter when he wishes to converse with me."

In a subsequent letter, dated May 8th, Dr. Price says:

"Notwithstanding the extreme heat, which has caused the thermometer to stand at 104 and 5 in the shade, I have been preserved in good health. On a spot of ground 245 cubits long, and from 170 to 140 broad, on the river, directly opposite the palace, I have put up a bamboo house; and as I have a royal order for as many bricks as I want, provided I take them immediately, I have thought it best to put up a brick house, to accommodate one or two families. The whole expense including the ground, will not exceed \$1000."

"So far every thing is prosperous here. More Missionaries, understanding some manual art, are much wanted here. The various instruments of philosophy and astronomy would be a great recommendation, besides undermining directly the whole system of superstition in the country."

"The absence of Mr. Judson makes my situation very solitary. I am getting able to read the Burman so as to be understood. On the Sabbath, I am often engaged in discussing with the natives, the geographical and historical evidences of religion. The evidence of miracles makes no impression on a Burman; and the internal evidence he considers as the same as his own. The doctrines of the ruin of man by sin, and of the atonement through the blood of Christ, are here, and every where else, the only effectual arguments."

"The prospects of the Mission, are in general cheering. Mrs. Judson doubtless arrived at Rangoon, during the autumn, accompanied by Mr. and Mrs. Wade. Mr. Boardman will probably sail from this country in a few months. The Testament, it is hoped, will soon be printed; and thus, should the friendly disposition of the Emperor continue, the Gospel will, we trust, have free course and be glorified in Burmah. [Star.]

IMMOLATION PREVENTED.

From a Calcutta paper, dated July 22, 1823.

SUMBHULPOOR, July 1st.—The following is a most remarkable instance of a Sutte which has occurred at this place, the issue of which will be perused with pleasure by all the lovers of humanity, and excite sentiments of sympathy for the unfortunate sufferer in the bosom of all susceptible of human kindness and fellow feeling.

On the 29th ult. intimation was given by the local authorities, that the widow of a Brahmin who died the preceding evening, had voluntarily expressed a desire to perform Sutte at the funeral pile of her departed husband; every possible argument was advanced with a view to dissuade her from thus sacrificing herself, but without effect; seeing her determined, she was of course allowed to follow the bent of her inclinations, and accompanied by her relations and the Brahmins of her sect, she proceeded to the spot where the pile was erected on the banks of the Mahanuddie, contiguous to the town of Sum-

bulpoor; the construction of the pile, which was composed of bamboos, differs very materially from those generally used in other parts of the country; the base was a tetragon of about seven feet, with walls as near as possible five feet in height, these gradually diminished to the top, and assumed a form somewhat spherical; in the centre was placed the wood and other combustibles, on which was laid the dead body, folded in a sindon of white cloth; steps, so as to facilitate ascent, were constructed on the western side; on the woman approaching the pile (the wood in which had previously been set on fire,) she appeared without the slightest agitation, perfectly cool and collected, and evinced wonderful fortitude and resignation, and entirely free from the influence of intoxicating drugs. She twice walked, unaided, with a firm step, round the funeral pile, ascended the steps, and threw herself spontaneously into the flames. A solemn pause ensued for a few seconds, and every one considered her a martyr to her religion, when, to the astonishment and agreeable surprise of the greater number of the bystanders (but the evident discomfiture of the Brahmins,) she eagerly scrambled over the pile, ran and threw herself into the river, whence, by the prompt and exemplary assistance of the European gentlemen present (Capt. L. of the Madras Establishment, and Mr. Babington, the Deputy Postmaster,) she was instantly rescued, and conveyed to the Military Hospital, where she now remains severely scorched, but in a favourable way for recovering. The poor woman is deprived of her caste in consequence of what happened, and was it not owing to the humane and generous interference of the Political Agent, to whom the circumstance as it took place was immediately communicated, the unfortunate wretch, not even recognized by her family and connexions, would be allowed to wander an outcast, without a single friend to pity or protect her.

ROBBERY OF JUGGERNAUTH.

POOREE OCT 18, 1823.

Juggernaut has been in great commotion, and I suspect some of the followers of Juggernaut will be staggered in their faith: for this morning, when the Pundwabs or priests went in to visit the idol, they found all the silver ornaments gone, to the amount of 6,000 rupees. They say none of the doors had been forced. All the inside doors are locked and the keys lodged with the head pudwah, and several chokeydars in the compound; and the outside doors are likewise locked, and the keys lodged with the pudwah; and a seapoy sentry at each outside, as they are not allowed to go in dressed in their uniforms, or have any charge of what is inside. The Rajah, and Collector's men have had a meeting and confined upwards of twenty attendants of the idols. On asking the seapoys what they thought of it, they laughingly replied, "Thakoor must have robbed himself; that is, allowed some one, as he would have struck a person blind who offered to take away ornaments of his, or his sister, or Bulbudder." It is a most curious circumstance altogether, for no one goes in but accompanied with pundwabs; and all the seapoys seem to say that some of them must be rogues. The Jacks do not seem to have much veneration for Juggernaut, as they seem to joke at the idea of his being robbed; and all do not like this part of the country, as they think more of their food than the climate; and it is too dear for them, till they get it ready cooked from the pundwabs. All Hindoos eat together, as Thakoor allows no difference of caste in his presence [Calcutta paper.]

From Griscom's "Year in Europe."

SABBATH IN PARIS.

There are few, very few persons, who appear to regard the Sabbath as a day peculiarly designed for worship. The Catholic churches are open, and a priest is in attendance, every day, for the benefit of those who incline to present themselves before the altar; and every person is at liberty to go at such times as he may feel his mind most strongly impelled to the performance of this duty. It is only on feast days that the obligation is considered as stronger than ordinary, to assemble in the churches, and those fetes are as likely to fall on any other day of the week as on the first. During the forepart of the day, but little difference is observable between this and other days. The shops are open, mechanics are at their employment, and the streets exhibit the usual stir of business and activity. But in the

afternoon, the instruments of labour are laid aside, and instruments of music take their place. The gardens, boulevards, and other public places, are thronged with the giddy multitude. The theatres are all crowded, illuminations take place, and dancing and festivities conclude at a late hour, the Parisian mode of observing the Christian Sabbath.

From all that has appeared during my stay in Paris, I might safely draw the inference, that a single large place of worship would be sufficient to contain all the devoted Christians, who punctually attend to that duty, in this great city.

IRELAND.

The Baptist Society for promoting the Gospel in Ireland have done incalculable good. Their Missionaries, schoolmasters, and readers, are indefatigable, and their labours have been attended with cheering success. In the ninth annual Report, it is stated, that the Society have under their superintendence 92 day schools, and 14 evening schools for adults, besides several Sunday schools. The schools contain about 7,500 children, all of whom, except about 500, belong to Catholic parents. One of the admirable and efficient methods adopted by the Society, is the employment of natives of Ireland to visit the cabins of their countrymen, and read to them the Scriptures in their own language. The number of those is now 24, besides 90 schoolmasters, and six itinerant Missionaries. Some idea of the usefulness of the Sabbath readers may be formed from the fact, that five men in the country of Clare have read the Scriptures in the Irish language in more than 260 cabins. One of them has taught 47 adults to read the Irish language perfectly. Large numbers of Bibles and Testaments have been distributed among the native population. The Society expended during the last year, about \$11,500.

The efforts of the Society are opposed by the Catholic priests, for obvious motives. But the darkness of superstition is daily dissipated, and the people are fast emerging into the light of a purer faith. The clergy of the established church have recently been stimulated to action; and in view of the whole range of operations for the mental and moral improvement of Ireland, the London Christian Guardian says:

"An important era has arrived in Ireland—an era in some respect similar to that which took place when the dawnings of the Reformation first became discernible. For a considerable period, there has been a widely extended circulation of the Holy Scriptures and religious tracts, and a gradual increase of schools, which have excited great inquiry, and have prepared the mind for the glorious contest, which has publicly commenced; and will, if carried on in faith and prayer, issue in the final subversion of the dominion which the Man of Sin has usurped over the benighted millions in this superstitious, distracted, and benighted land."

From the Southern Intelligencer. CHICKASAW TRADITIONS.

Extracts from the Journals of the Missionaries among the Chickasaws

We have lately had a visit from the old Indian who has all the tradition respecting this nation that is now extant. We could not obtain all his history on account of the feebleness of his health and the shortness of time he staid with us. He was not as interesting as we had anticipated. We will give a few extracts from his talk. He says he did not marry young, he has had two wives, lived several years a widower before his second marriage, his youngest children now have grand children advanced nearly to years of maturity. In former times it was customary for the men to live single until somewhat advanced in years. The reason assigned for this was, that if they married young, it would cause their feet to sound very much in walking, so that the game would all be alarmed at their approach, and therefore they could never be successful hunters.

Tradition respecting Creation, &c. The Great Spirit first made the ground and animals, afterwards he made a man, but not knowing how he should be conveyed down to the earth, called upon the raven to carry him. He replied, he was willing, but feared he was not well qualified for the task; for in flying through the air, he was very unsteady. He made a trial, but was obliged to return. The thing with many strings (i. e. the Spider) then undertook and safely accomplished the work. A woman was made and sent down in like

manner. Near to the spot where they alighted, a large liek was made, and a deer brought to it. This deer shook itself, and thus dislodged a large number of hairs, which immediately sprung up so many new deer. The woman directed the man to kill one of these deer, take out its meat and burn it, and he would always be a successful hunter. He made an attempt but did not succeed. The woman took his weapons and soon accomplished the task. For this exploit she was changed into a man and he became a woman.

The Great Spirit drew lines on the surface of the earth with his rod; these afterwards became rivers.—For a long time men lived on meat alone. Corn was obtained in the following manner. They discovered a crow eating something, and frightened it so that it let its provision fall. They did not know what it was, but preserved and planted it. From this they procured a plentiful supply, and found it a very good thing to fill the stomach.—People complain about the crows taking a little corn from them, but the truth is they are the right owners of it. [In this country the crows are exceedingly numerous, and uncommonly destructive on corn while it is in the milk. Frequently all the hands employed in making a crop are required to guard it against their depredations until the corn becomes hard.]

When the sun and moon were created they were brothers. The moon on some occasion told a falsehood, for which he was rebuked by the Creator, and condemned to walk in the night. This caused him to weep; and having some black paint in his hands, as he wiped away the tears, he stained his face. Hence those dark spots still discoverable on the moon.

When the Indians die, they go to the west. What kind of country they inhabit is not known. The sun has not reached the meridian with them when he sets with us.—At what time the world will come to an end is unknown, but before it takes place, there are to be five rains, of a remarkable kind. 1st. A yellow rain. 2d. Red. 3d. Black. 4th. White. 5th: A rain of oil. The world is then to be burned or turned upside down; it is generally thought it will be burnt, as the oil will prepare it for burning. A certain description of persons, infamously wicked will be burnt with it. They will roll in fire, yet cannot do it. There are to be other signs before the end of the world, such as shaking of the earth, &c. It has also been said by the old Indians, that before that event should take place, the Indians and whites would mix, so that the tribes would be confused and lost, and therefore they would not know to what nation they belonged. Part of what was foretold concerning this has already come to pass.

There is an old tradition concerning a great flood of waters. All the animals and all the birds were drowned except a lark, which saved itself by fastening to the under side of the sky. The waters rose so high as to wet its tail, which produced a black stripe across it, a mark which those birds still retain.

The Chickasaws came from the west. Two brothers agreed to go in search of a country which abounded with all kinds of game; on which account it might be called the land of life, or the life-giving land. They set out together with their families. One out-travelled the other, and went on to the Creek nation, where the family still exists. [It is a well known fact, that a part of the Creek nation has always refused to join in any war against the nation.] The other settled at Old Town, (alias Chickasaw old fields, about 18 miles above this) and from him this nation is descended. Three French armies have, at different times, come against the Chickasaws. The Coctaws engaged to assist the second army; but when they came to the Chickasaw towns, they stole the baggage of the French, and left them to be cut off. There is a large nation from which they sprung, in the west. Part of them once set out in search of these. They proceeded as far as the Quawpaw nation, (a tribe on the other side of the Mississippi) by whom they were so discouraged, that they abandoned their intention, and returned home.

He promised to visit us again and relate to us more of his traditions.

* This custom is still in use amongst hunters. None of the deer is eaten.

From the New-York Observer.

COLD MEMBERS.

A few weeks ago, we published a table, showing the number of members belonging to the Methodist churches in the different parts of the United States, distinguishing the whites from the

coloured members. In abbreviating the word coloured, the printer omitted the apostrophe, so that it reads cold members. From the following communication, it seems that one of our readers is disposed to turn this mistake to good account.

Ed.

Messrs Editors,

In giving the census of the Methodist churches, you stated the number of cold members. I wish you would proceed to make out a list of the cold members in other denominations, for though it might present a melancholy picture, yet I think it might be of essential service, especially to that branch of the church with which I am connected. It might be well to give a list of cold ministers also.

Were you to call on the churches for such a list, it might lead to important results. It might lead to a course of visiting and catechizing, on the part of church officers, and to a train of reflections among the members, that would perhaps produce excitement, and beget heat. I am happy to learn, that among the Methodists only a small portion are of this useless class. But I am constrained to think that among us, if the truth were fairly exposed, this class would not be found in the minority. My master says to his disciples in every age, ye are the salt of the earth, but if the salt have lost its savour, it is good for nothing. But I must say that many among us appear to have lost the savour of piety.

If I were called on to enumerate the symptoms of this malady, I would mention practical infidelity, carnal prudence, dimness of spiritual vision, feverish thirst for something like Popish indulgences, and covetousness, which is idolatry; and were I to suggest a remedy, it would be to shut up the unhappy sufferer at least one day in a closet; if such an experiment were faithfully tried, I believe we should witness a blessed reformation in our land, and that many would be gathered into our churches. Thus a typographical error the most trifling, might lead to results the most important.

A PRESBYTERIAN.

RECEIPTS AND EXPENDITURES

Of the American Board of Commissioners during the last year, as stated in their Report.

During the year, ending Aug. 31, 1823, the treasury has received, in donations and legacies, \$53,614 22; and from other sources, \$2,194 72; that is, \$55,808 94. The expenditures have been \$66,379 75, and have therefore exceeded the receipts by more than \$10,500. The expenses of the reinforcement of the missions to the Sandwich Islands and to Palestine were considerable, and may be regarded as in some measure distinct from the ordinary expenses of the Board. Yet it should be well understood by the friends of missions, that new expenses must be often incurred, and that it by no means comports with what the church owes to her Redeemer, and to the souls for whom he died, to rest satisfied with present exertions. The committee do not attribute the deficiency of receipts of last year, or the expenditures of the present, to any diminution of interest in the missionary work. It is rather to be attributed to the want of agents, who should visit our churches and congregations, and awaken attention by pleading the cause of millions perishing for lack of knowledge, and pressing upon the heart and conscience the command of the ascending Saviour.

Donations in articles of clothing, provisions, and furniture, and in books and stationery, designated to various missions, or left to the discretion of the Committee, as acknowledged in the Missionary Herald from November 1822, to October 1823, inclusive, are estimated to be worth more than \$12,000. Some donations of this kind have probably been sent to the missionary stations, (as in preceding years,) which have not been acknowledged because the transmission of them has not been communicated to the Treasurer. The value of these, however, may not more than balance too high an estimate which is occasionally made respecting those articles which are communicated.

By imparting to the missionaries the avails of labour, either in the form of domestic manufactures, or of the fruits of the earth, many persons are enabled to shew their attachment to missions more conveniently and effectually, than they could do in any other manner. Sometimes these articles are purchased with money, and committed to the Board for transmission. It is thought proper respectfully to suggest, therefore, that whenever articles are

purchased for the missionaries, this business can be more advantageously done by the Treasurer, than by donors, who cannot usually know what articles are most needed.

From Zion's Herald.

From the Rev. E. HYDE, Presiding Elder of the Boston district.

MR. EDITOR,

It is presumed that it will always be acceptable to your readers, to hear of the prosperity of Zion. Especially to such as are deeply interested in the enlargement of her borders. I am well aware that it is difficult to give that information respecting a revival of religion that ought to be given, or would be profitable. Some would be pleased to hear that the Lord was carrying on such a work as was manifested on the day of Pentecost. And that the mighty power of God was demolishing the strong holds of Satan, whilst his kingdom was falling "like lightning from Heaven." Others on reading of a revival would be better pleased to hear that a work was progressing with a solemn stillness—and scarcely was known by any visible appearance. Others again, are so fond of having the honor of being the instruments of the work, that they are not willing to give credit to whom it is due.

It has pleased the Lord to visit different parts of the district the season past. The work has been progressing for several months past, and many have partaken of its benefits. The prospects are now favorable for an extensive, as well as deep work.—The doctrines of perfect love is gaining ground.—The number of its witnesses are daily increasing—especially in the towns on the lower part of the cape. The consequence resulting from the prevalence of holiness, is, the preachers are alive in the work and are enabled to preach "in the demonstration of the Spirit and with power." The official members of the Church are ready to lend their aid in helping on the work. Private members rejoice in the hope of seeing the glory of God.

There is now to appearance a good work commencing in Provincetown, Truro and Wellfleet. In Eastham it has gradually progressed for some months. A gracious work of the Divine Spirit has been made known in Yarmouth, through the instrumentality of the preachers on that circuit. It has lately been more powerful than ever, through the labours of brother Sunderland who has been a blessing to many.—24 in about two weeks professed to find the Lord, and about 30 at one meeting desired the people of God to pray for them. There has been some opposition to the work, but it is hoped it will soon be overcome. The power of God is still made known at Hyannis, the south side of Barnstable—a class has been formed among them. On Sandwich Circuit 18 have joined the society since the work began—the prospects are still favorable. I have lately received a letter from Nantucket informing me that the work is on the increase, about 150 have found the Lord, and many were still inquiring the way to Zion. It was thought that the revival, for depth and extent, excelled all that they ever had. Other places are refreshed with showers of grace, peace and harmony generally prevail, and the preachers are laboring to promote the Redeemer's kingdom.

I remain Your's &c.

E. HYDE.

Duxbury, March 5, 1824.

Extract from an Address from the Committee of the New-England Conference, "to the Itinerant and local preachers in the Methodist connexion."

"There never was a time, since the establishment of Christianity, when there was a more evangelical zeal excited in the Christian world, than at present. Bible and missionary societies almost innumerable, have been formed in Europe and America; missions have been established in many parts of the heathen world; the work of civilizing the savages, and of christianizing Jews, Turks and Pagans, is commenced; a more evangelical spirit is awakened among christians, and the work of the Lord is gloriously prospering in the earth. And if we ask what means have been employed to raise these bright and cheering prospects, the answer must be, that religious publications hold a conspicuous rank among the means thus employed by the great Head of the Church to promote his cause. In these labors and successes, the Methodists have shared more largely than any other society of Christians. It was through

the labors of the Wesleys and their coadjutors that this evangelical day dawned in Europe & America. Their preaching and their writings shed a flood of light upon the world.—Their zeal has provoked very many. They gave an impulse to the work which not only continues to be felt, but increases in its progress. And this, not only among their immediate followers, but through them among all denominations of Christians. But in one respect, several denominations have gone before them, viz. in religious publications. Nearly every denomination among us, has its Magazine and its weekly paper.

We have a Magazine but it does not supercede the necessity of a weekly paper. We need a paper through which every Preacher in the Connexion may speak both to his brethren in the ministry and in the church. This would greatly strengthen their union, enable them to act in concert, to correct the errors which are frequently put in circulation about our denomination, to defend themselves and the faith once delivered to the saints.—Our efforts to support academies, to institute Sabbath schools, and to promote objects of public utility, are and must be feeble, while we have no means of frequent communication with one another and with our people. Without such a medium of communication, our people also must remain in a great degree, ignorant of what God is doing in the world, and particularly in our denomination, or receive only lame and imperfect accounts from those who are prejudiced against us."

1818.

LUTHERAN CHURCH IN THE U. STATES.

From the Report of the General Synod of the Evangelical Lutheran Church in the United States, made in October last, it appears that there are nearly 900 churches, and about 175 ministers of that denomination in this country. These churches were originally embraced in two independent synods, but their number has so greatly increased that there are at present five synods, and it is expected that there will shortly be several more. Until the establishment of the General Synod, a few years since, the separate synods had no constitutional connexion with each other.—A. Y. O.

INTERESTING ANECDOTE.

A godly faithful minister of the 17th century, having finished prayer, and looking round upon the congregation, observed a young gentleman just shut into one of the pews, who discovered much uneasiness in that situation and seemed to wish to get out again. The minister, feeling a peculiar desire to detain him, hit upon the following expedient. Turning towards one of the members of the church, who sat in the gallery, he asked him this question aloud—"Brother, do you repent of your coming to Christ?" "No Sir," he replied; "I was never happy till then. I only regret that I did not come to him sooner." The minister then turned towards the opposite gallery, and addressed himself to an aged member in the same manner—"Brother, do you repent that you came to Christ?" "No Sir," said he; "I have known the Lord from my youth up." He then looked down upon the young man whose attention was fully engaged, and fixing his eyes upon him, said—"Young man are you willing to come to Christ?" This unexpected address from the pulpit, exciting the observation of all the people, so affected him, that he sat down and hid his face. The person who sat next him encouraged him to rise and answer the question. The minister repeated it, "Young man, are you willing to come to Christ?" With a tremulous voice he replied, "Yes Sir." "But when Sir," added the minister, in a solemn and loud tone. He mildly answered, "Now Sir."—"Then stay," said he "and hear the word of God, which you will find in 2d Cor. vi. 2—"Behold, now is the accepted time, behold now is the day of salvation." By this sermon he was greatly affected. He came into the vestry after service, dissolved in tears. The unwillingness to stay, which he had manifested, was occasioned by the strict injunction of his father, who threatened if ever he went to hear the fanatics, he would turn him out of doors. Having now heard and unable to conceal the feelings of his mind, he was afraid to meet his father. The minister sat down, and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. They were both brought to the knowledge of the truth, and father, and mother, and son, were together received with universal joy into the church.

For the Christian Repository.

THOUGHTS ON THE MIRACULOUS PROPAGATION OF THE GOSPEL.

"Truth is great and shall prevail."

The propagation of the gospel of Jesus, is an event the most wonderful and astonishing, that is to be found in the annals of time. When we consider the weakness of the means employed in its propagation;—the universal opposition it had to encounter,—and the rapid progress it made in the days of the Apostles; we shall undoubtedly be convinced, that the excellency of the power was of God, and not of man. Had the blessed Jesus been an impostor, and his holy religion a cunningly devised fable or falsehood, it had never been mighty thro' the power of God, to pull down the strong holds of sin, and eternally to subvert principalities and powers. But the truths of heaven being accompanied with exceeding great and almighty energy, produced effects truly astonishing. In the figurative language of the prophet, in a short time "a little one became a thousand, and a small one a great nation; for the Lord did, and yet will hasten it in his time." To be convinced that the first propagation of the gospel of Christ, was miraculous, we need only observe its rapid progress with the least possible advantage, and the greatest imaginable opposition. What was it that made the doctrines of Mahomet spread so rapidly in the eastern world? Why, the principles of his religion were suited to the lusts, the passions and wishes of sinful men. The more infallibly to insure success, he promised his blind followers a sensual paradise, where they might indulge themselves in carnal pleasure with impunity, and go to the most brutal excess of riot, without feeling the sting of a condemning conscience, or dreading the wrath of an angry God. A religion (if such we may term it) so artfully contrived, to suit the inclinations, the passions and the prejudices of men, could not fail to gain proselytes. But the religion of the gospel of Christ took no such method to recommend itself, or enlarge its interests. On the contrary, it proposed plain naked truth, without the smallest taint of disguise. It held forth high, and inconceivable MYSTERIES, which hurt human pride. It preached harsh and unpleasing doctrines, which did, (and now does) violence to man's fallen and unrenewed nature. It powerfully enjoined precepts, which forcibly struck at the root of all those turbulent and malevolent passions which arise so easily from a depraved and corrupted heart. In short, it exposed its votaries to poverty and pain, to shame and foul reproach, to danger and death. Notwithstanding all these disadvantages, however, the glorious gospel acquired credit, and made converts, for that Mighty One of Jacob, who made the simple rod, in the hand of Moses, humble the haughty tyrant Pharaoh, and the bare sound of Joshua's ram-horns, effect the ruin of Jericho,—made the "still small voice" of the gospel to be heard, believed and obeyed, from "sea to sea, and from the river to the ends of the earth." If a new doctrine be expounded by the great, the noble and the mighty of the earth, who can force its way by dint of power, or bring it about by artful contrivance, then it has every chance to succeed. In this way the PAPAL usurpations often prevailed. Bishops of Rome got zealous princes into their interests, made them blindly obedient to the holy (or rather unholy) See; and then by their help, imposed their own decrees upon the whole unwilling provinces and kingdoms. A zeal for the PAPAL chair being a sure and never failing step to honor and advantage, no wonder that it has been supplied with skilful managers, to carry on its interests, and spread its delusions with all the dexterity and address,—with all the industry and zeal of which human wit is capable. But when the gospel of Jesus first appeared, it had no help from human wisdom, or the secular arm. Fishermen, tax-gatherers, and tent-makers, without arms, without intrigue, without letters, without philosophy, without eloquence, were the first grand heralds of the glad tidings:—"I send you forth," said the Saviour to his Apostles, "as sheep in the midst of Wolves," and accordingly they went forth in the spirit of meekness, of humility and of simplicity. Armed with divine truth, embarked in a good cause, and animated with a noble resolution, these messengers of Christ preached the doctrines of his cross, not to the great, and mighty, and noble, who might by their influence promote its influence and interest; but to the foolish, the weak and the base, who could do nothing in support of it, but live according to its laws, and die for its truth. But as they had no help from the powers of this world, civil or military, they had every possible opposition to encounter, which (to their honor, or rather to the glory of God, be it spoken) they baffled and overcame. They sowed the good seed of the word under the very feet of the Roman magistrates, who, although they trod it down, could not utterly destroy it; for it sprung up to the praise of God, and yielded a glorious harvest. That stone which was cut out of the mountain without hands, that is to say without visible causes or instruments adequate to such a work, broke in pieces all other kingdoms, at least became a great mountain and filled the whole earth. If a new system of religion is brought into the world, in dark and barbarous times, when men are either too illiterate to dispute its truth, or are too much sunk in sloth to examine or weigh its evidence, then it has every probability to succeed. Here again, we are brought in mind of the ROMAN superstition, for it is evident, they pitched upon that particular period, most favourable, for founding and enlarging their empire, which above all others since the coming of Christ, was the most ignorant, and the least inquisitive. When men were vicious and lazy, fearful and credulous; when knowledge and learning had given place to ignorance and barbarity; when darkness, as it were, covered the earth, and gross darkness the people, then it was the cunning enemy sowed his tares. But the sublime and glorious doctrine of the Cross of Christ, took no such advantage of men's ignorance, credulity and superstition. No; it courted criticism and strict examination. It alarmed the world long before, and gave fair and full warning of its approach, by signs and wonders and various predictions.

The great Father of lights, manifested the gospel of his dear Son, at a time when learning and the spirit of inquiry had arrived at full perfection, when the Roman empire was in its meridian glory, when arts and sciences flourished, when universal peace prevailed, when the deceit of an impostor would be easily discovered, and the evidences in support of the Messiah minutely investigated. Then the light of the glorious gospel of the grace of God shone with a splendour truly divine. As soon as the Apostles opened their heavenly commission, they publicly declared all the counsel of God, and boldly challenged the world with all its curiosity, subtlety and spite, to disprove or condemn it. The glorious doctrine of the Cross shewed itself with open face, to all the wits and sages of ROME and ATHENS. It defied their doubts, and baffled their reasonings, boasting its origin of God, nothing could overturn it. If a new religious system be proposed, not all at once, but insinuated into men by slow and insensible degrees, and under a mask, then it bids fair for acceptance. The wildest absurd ideas, and the most destructive doctrines, have been established by such means. We may witness, once more, several articles in the Roman Catholic faith, which had they been offered to the minds of men at first in their full latitude, and utmost extent, had been rejected with indignation and horror; but being proposed by piece-meal, half-views, and advanced by little and little, were gradually embraced by men not aware of their ultimate and destructive tendency. Every first step into error, smooths the way toward a second, till the passage is wide enough for the admission of the grossest contradictions and palpable absurdities. So true it is, "that the beginning of sin is like the letting forth of water." Its progress is rapid and still increasing. Far from this artificial method of winning belief, was the precious gospel of the lovely Jesus. At its first appearance, after the descent of the Holy Ghost, it presented itself to human view, openly and at full length. No moral precept was reserved for a more convenient season. No fundamental doctrine was disguised or concealed. The most unwelcome practical truths, and the sublimest points of faith, were boldly published without reserve. The primitive Apostles did not, like those of a late date, (I mean the fathers of the mission of China,) preach first a glorified, then a crucified Saviour. No, they bore the scandal of the Cross wheresoever they carried the doctrines. The slaying of Jesus, and his being hanged on a tree, is boldly mentioned among the first sermons preached by the Apostle Peter. This humanly speaking, was a very unlikely way of gaining a favourable reception and making converts, yet, it did meet with a welcome reception, and made many converts; for it was preached in demonstration of the spirit and with power. What candid and unprejudiced man, that considers these things can hesitate for a moment to acknowledge that the first propagation of the gospel was miraculous? It had no compelling tenets to soothe human passion, but was in every respect harsh and austere. It had no protection from the arm of civil power, and no encouragement from men of eminence. The age in which it was published, was perhaps the most enlightened and inquisitive of which history gives any account. And its publishers, far from being men of art or cunning, or of any base design, delivered its truth in simplicity and plainness of speech, and without fear or reserve. Yet the name of Christ became great among the Gentiles, and the triumphs of the gospel doctrines of the Cross were glorious. Idols fell to the ground, temples were demolished, oracles were struck dumb, ancient habits completely changed, old superstitions annihilated, inveterate diseases cured, dead persons raised to life, devils dispossessed, and all their charms abolished. Surely it is not enough to say, "This is the finger of God," we ought rather to exclaim, "This is his outstretched arm!" Fishermen of Galilee! The Lord of hosts was on your side, the Mighty God of Jacob was your defence, otherwise ye could not have baffled Jewish prejudices and Roman power. O happy earthen vessels! glory in that ye were only dust and ashes! Your weakness, your bitterness, your nothingness, display a thousand times more the mighty power and grace of God in publishing the glad tidings of a precious salvation, than if ye had been angels or cherubims, dominions or thrones. "TRUTH IS GREAT AND SHALL PREVAIL."

JAMES.

Wilmington, March 9th, 1824

For the Christian Repository.
BROWNLEE'S INQUIRY.

MR. PORTER,

I have waited with some curiosity and anxiety to hear the sentiments of the Friends on this History of their sect. Besides hearing opinions expressed in conversation, I have seen three Essays of considerable length, purporting to be Reviews of Brownlee, in all of which little is done to disprove the facts narrated by this historian, and the burden of declamation seems to be the satirical and "abusive" style of the work. But when they have compiled every sentence of a condemnatory sort, either of his own, or quoted by him from others, which they can gather from his book, they exhibit few, if any, charges against the Society, as men and moralists, and can quote few censures but what are levelled at their Doctrines or their Fallies.

But had he attacked their persons, arraigned their motives, accused them of pious frauds, of malice, of hypocrisy, and the basest moral principles, however unbecoming and unmanly it might have been, the Quakers, of all other people in the world, should have been the last to complain, and single out this as an objection to the work. For the Society has not been more peculiar in its dress and manners, than in the passionate extravagance of its abuse of all other sects. "Invective" (says Southey,) was a species of rhetoric in which they indulged freely and exceeded all other sectarians. Let me give you a few specimens.

Cotton Mather gives the following quotation from Fisher, one of their early defenders, who in the following mild and charitable manner, addressed John Owen, one of the greatest and holiest men that ever lived:—"Thou fiery fighter, and green headed trumpeter; thou hedge-hog and grinning dog; thou bastard that tumbled out of the

"mouth of the Babylonish bawd; thou mole; thou tinker; thou lizard; thou bell of no metal, but the tone of a kettle; thou wheelbarrow; thou whirlpool; thou whirligig. O thou fire-brand; thou adder and scorpion; thou louse; thou cow-dung; thou moon-calf; thou ragged tatterdemalion; thou Judas; thou livest in philosophy and logic which are of the devil!!!" To which the amiable Penn adds, "Thou gorman-dizing priest; one of the abominable tribe; thou bane of reason and beast of the earth; thou best to be spared of mankind; thou moun-tebank priest!"

And to show that invective is still their forte, and that the moderns have in no degree degenerated from their ancient elders, let the reader look at their communications to modern newspapers, both religious and political. It is generally understood, at least in this quarter, that the most abusive pieces, and ungenerous attacks on personal character, in our political prints, are from Quaker pens. To satisfy himself that such is their style in religious publications, let the reader consult a little volume lately published in Wilmington, by "VINDEX," of which the avowed object was to attack, not a set of sentiments, but a man! "Be it mine, (says he) to unfold the character of the man; to uncover him and present him before the public as a Presbyterian Minister." Accordingly, he speaks of the Letters of Paul, as "an assault supported by no kind of evidence, and seasoned with the coarsest and most virulent abuse"—as "replete with falshities, gross in calumny, and virulent in abuse"—as "attacking individual character, and that by calumny and falsehood,"—uttering "palpable untruths,"—"indulging in the coarsest strains of vituperation, and exhibiting an overflowing effervescence of the gall of BITTERNESS!!"—guilty of an habitual "propensity to calumny,"—asserting, things with "SHAMELESS EFFRONTERY,"—"VIOLATING EVERY PRINCIPLE OF CANDOR, JUSTICE AND TRUTH,"—in short, "A PARAGON OF FALSEHOODS AND CONTRADICTIONS!!!"

The above is a specimen taken from the first few pages of that characteristically Quaker work. For other specimens let the reader consult Letters xxxvii, and xxxviii, of Amicus, and he will be convinced of the *raiding extravagance* of these people in speaking of those who dare to oppose them. Or to go no farther, look into the pages of the modest "Berean," and observe the wonderful mildness of the *Reviewer of Brownlee*: at the very commencement he charges him with "want of Truth;" with practising *pious frauds*;—"using every artifice to deceive his reader,"—and then in a Latin distich, accuses him with "gall in heart, and fraud in practice," &c. &c. The ministers of the gospel, of other denominations are characterized in this work, as "high professors," but not possessors; as "mercenary foes,"—"hirelings,"—"hypocrites," and other fine things!

Now let the Quakers no longer throw dust in people's eyes; if they really intend to answer Brownlee, let them disprove his leading facts. Let us hear no more about his "abusive language," in which he is but a prattling infant compared with the writers of their Society. Let them deny, if they can, what he asserts to be the real Doctrines of the Society. Let them contradict the charge (which is in fact the main scope of the whole volume) that they are and ever have been UNITARIANS: They will not dare do it. For the very publications, in which his work is reviewed, are decidedly Unitarian. Mr. Brownlee charges them with defects in their system—on the subject of the Trinity—the Divine Persons of the Son and Holy Ghost—the Atonement—the Resurrection of the body from the grave,—the future Judgment—and future Punishments. Let them answer these high charges, and prove, if it be in their power, that they hold the Doctrines of the great body of the Reformed churches; and the whole Christian community will convict him, (not of falsehood, for his character for veracity and piety is too well known,) but of misrepresentation arising from an erroneous judgment of the tenets of the Society of Friends. But unless they can answer the matter, it is folly to rail at the manner of the book.

CHRISTIAN REPOSITORY.

FRIDAY, MARCH 19.

CHRISTIAN REPOSITORY.

THE EDITOR of this paper wishes to dispose of the establishment, or take a partner in the business to take charge of the Editorial department. This being the only Religious paper in the peninsula, or in fact between Philadelphia and Baltimore; and patronized by the New-Castle Presbytery as a body, renders it an object to a person of talents, industry and pious habits, to engage in it. If preferred the whole establishment, consisting of a well stocked Printing Office would be disposed of, on very moderate and accommodating terms.

Letters (post-paid) addressed to the subscriber, will be attended to, and every useful information given.

ROBERT PORTER,

Wilmington, Del. March 12, 1824.

Brother Editors will please copy the above, and call on us for like favors in return.

SELECTED SUMMARY.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of \$2, 810: 69 for the Theological Seminary at Princeton during the month of February last.

The English Wesleyan Missionary Society have established a Mission in Palestine. The Rev. Mr. Cook has been appointed Missionary. He set off in November for Malta and Palestine.

Warsaw, Dec. 26.—The Jewish Rabbis and Elders have met in a general Assembly at Platskow, and have decided that the celebration of the sabbath shall be changed to the Sunday.

New Haven, March 2.—On Monday last another feast was given at the Alma House in this town, to the poor, in commemoration of WASHINGTON's birth day, by David C. De Forest, Esq. which is the third that has been given by him.

On the night of the 12th of Feb. the house of Mr. Allen of Exter, Otsego county, N. Y. was discovered to be on fire. In a few moments the flames prevented any access to the bed room, and Mrs. Allen and her child were burnt to death.

Hydroscopic.—An ingenious instrument has been invented in N. York, for looking through water to the bottom of rivers. It is a tube about an inch broad at the top, gradually enlarging to the bottom, with a difference in the proportion of about ten to one. It can be fitted with lamps, for use in the night.

"Curious."—A late English paper states that a butcher at Calais killed a bullock which was reared on the plains of Waterloo, and on opening him found 13 musket balls, 2 nails, and the button of a soldier's coat.—This said bullock must have feasted upon the dead carcases of French and English Soldiers.

London, Feb. 17.

It is said in a letter from Paris, dated Saturday night, that a consultation of Physicians had declared the state of the King of France to be dangerous, and that it was improbable he could outlive the month of March.

Corfu, (Ionian Island) Jan. 6.—The Greeks have made a successful descent on the island of Mytilene, where 7500 of them had hoisted the Cross; and it was expected the Turks would be compelled to abandon this extensive island.—The Turkish garrison of Patras has evacuated the place, and retired to Lepanto.

A letter from Smyrna of Jan. 14. states, that a squadron fitted out in haste at Constantinople, at the beginning of December, to come to the assistance of Smyrna, had been nearly destroyed by a violent storm in the sea of Marmora.

At one of those scenes of pugilistic contest, which have so long disgraced England, two temporary galleries fell, one containing 1500 persons, and the other 2000—and not fewer than 100 persons were injured; two were killed, and 17 were in Worcester infirmary, with broken limbs, &c. and others at Inns, &c.

Several of the most valuable mines of Mexico are now owned in England, especially the great mine of Valencia, which has yielded more silver than any other in the world; and the profits, in some years, have amounted to a million and a half sterling. Great contracts were making for working these mines.

The London Courier seems to apprehend that some of the Continental Nations are acting on a plan to borrow all the British Capital, and hoard all the specie they can collect. Then, perhaps, to proceed with their plans in spite of poor Old England.

In recently opening a grave in Westminster Abbey the skeleton of Ben Jonson was discovered buried in an upright position, standing on the head, with the back turned on the east. The stories of Jonson's eccentric agreement with the Dean and Chapter, for a piece of ground, only eighteen inches square, for his interment, and the alledged position in which he was to be buried, which has been generally considered to be absurd traditions, now appear to have been literally true. [Gent. Mag.]

Dr. MITCHELL, physician of Philadelphia, who has had the care of a small pox hospital, has published a statement, which establishes an important fact, in corroboration of the opinion of Dr. BELL of England, on the subject, that Vaccination is the best preventative against this epidemic, the fatal effects of which have been experienced in Philadelphia. It appears that of 149 cases in that city of Varioloid or Small Pox, 84 occurred in persons who had previously had the vaccine disease, and not one of them died.—Eight cases occurred in persons who had previously had the Small Pox, of which FOUR DIED.—The other 93 cases occurred in persons who had previously had neither disease, and of these 32 died, and 61 recovered. Two of the persons who had the small pox a second time, took it naturally the first time. Eight of those who took the disease after the vaccine, had been vaccinated recently. Some of the mildest cases were in persons who were vaccinated more than twenty years ago. [Boston Centinel.]

MARRIED

On Thursday Evening, 11th Inst. by the Rev. E. W. Gilbert, Mr. LEWIS WILSON, to Miss SARAH M'ALISTER, all of this Borough.